

SAMARITAN CORRESPONDENCE COURSES

OUR STORY TOO

LESSON 7, REVIEW TEST ON PART A THE HISTORICAL DEVELOPMENT OF CHRISTIANITY

PREPARATION

Use the study questions and your responses from Lessons 1 - 6 to prepare yourself for this first Review Test. Study especially the first three lessons. All of the 100 questions in this test will be objective: short answer, true or false, multiple choice, matching, or fill-in-the-blank.

In your study preparation make sure to review the following:

- Glossary terms
- the Jewish origins of Christianity
- the Hellenization of Christianity
- the developing leadership positions
- saints
- the ascetic movement of hermits and monks
- early Christian theologians/leaders
- consolidation and unification of Christianity
- Augustine
- Council of Chalcedon
- the different problems faced by Western and Eastern Christianity
- the growing rift between Western and Eastern Christianity
- the key popes in the first part of the second millenium of Church
- scholasticism
- Thomas Aquinas
- changing perceptions of Jews
- conditions in Western society & church that led to call for reform
- the appeal of Protestantism to laity
- Protestant change in liturgical practice
- Anabaptists
- the beliefs of the Radical Reformation
- the different approaches to church reform and health taken by Roman Catholics and Protestants
- Eastern Orthodoxy and reform
- European settlement of and missionary outreach to the Americas
- the development of Black American Christianity
- 18th century religious revivals
- growth of experiential Christianity and resulting sectarianism
- the rise of prophets in the 19th century with new revelations
- the development of the Social Gospel and liberation theologies in the 20th century
- 20th century terminology for U.S.A. Protestantism
- 20th century Roman Catholicism

INSTRUCTIONS

This is a closed-book test taken on the honor system. All of the 100 questions are objective. Be sure to read each question carefully so you will know what is being asked.



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SAMARITAN CORRESPONDENCE COURSES

OUR STORY TOO

LESSON 8, WOMEN IN EARLY CHRISTIANITY

With this eighth lesson you will begin the second section of this course (Section B), which is, THE ROLE OF WOMEN IN CHRISTIAN HISTORY. The assignment for this lesson is to read pages 1 - 41 of Barbara MacHaffie's book *Her Story: Women in Christian Tradition*. Read these first two chapters of the book all the way through first. Then go through them again and answer the study questions in the space provided.

Then make a clear photocopy of your study question pages with your responses, or type your responses on separate sheets of paper. Send this second copy of your responses back for grading to the Samaritan faculty member who coordinates correspondence courses. The address is on the cover letter.

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(A) Her Story, Introduction, pages 1-3

- (1) MacHaffie outlines three stages in the study of women and Christianity.
- (a) Gathering facts about activities of women that had been unknown or ignored.
 - (b) Recognizing that the Christian tradition is intertwined with patriarchy and, on many occasions and in many places, functioned to oppress and degrade women.
 - (c) Affirming in spite of (b) that women in many places and times have benefited from the Christian tradition and have actively contributed to it.

As you begin your study of this book, what is the relative importance to you of each of the above three stages? Is one more important to you now than the others? Explain in a one-page essay.

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(B) Her Story, Chapter 1, pages 5-21
"Biblical Images of Women"

- (1) In a one-paragraph essay explain why many people who are concerned with the dignity and rights of women have abandoned in despair the Christian tradition and the Bible in particular.
- (2) MacHaffie outlines another approach to the Bible that takes seriously both the rights and interests of women and the view that the Bible contains the authoritative word of God to humanity. The five critical principles in this approach are:
 - (a) The Bible has been written, translated, and interpreted for centuries by _____ in cultures that were _____.
 - (b) A careful textual study must be made using _____.
 - (c) The Bible contains a great deal of material that treats women as subordinate and inferior to men. At the same time, there is a built-in _____ running through both Testaments which challenges _____.
 - (d) The demands of God must be distinguished from _____.
 - (e) The early church gives us only a hint at _____.
- (3) The overall of status of women in Hebrew society may be viewed in the following ways:
 - (a) Only _____ were full-fledged members of the covenant community as made explicit in the rite of _____.
 - (b) A women at every stage of life occupied a _____ position, with her life beginning under the rule of _____ and then at the time of her marriage that authority passed to _____.
 - (c) A woman called her husband _____, which meant _____, and in turn she was regarded as the _____ of her husband.

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(3) (cont'd)

(d) It was primarily the role of _____ that gave a woman respect and honor in society. A woman was expected to _____, to _____, and to _____.

(e) Barrenness was a dreaded curse for a woman because it deprived her of _____ and it removed _____.

(f) Hebrew laws concerning marriage and sexuality show clearly a _____ for men and women. This was evidenced in virginity requirements, divorce possibilities, prostitution, and adultery.

(g) In the worship of the Hebrew God Yahweh, the priesthood was restricted to _____, and women were not permitted to participate in religious observances if they _____ or _____.

(h) At the Temple in Jerusalem women were restricted _____.

(i) In synagogues women were not counted in _____, were seated _____, were not permitted to _____ or to _____, and were not permitted to study _____.

(4) The four women who are referred to as "prophets" in the Hebrew Scriptures are:

_____, _____, _____, _____

The probable reason for no identifiable writings from female prophets surviving is because:

The mere fact that these women are called "prophets", however, illustrates the Hebrew belief that:

(5) Three female rulers in Israelite/Judean history were:

_____, _____, _____

(6) The Book of Esther portrays two women who took risks for their convictions, namely _____ and _____.

(7) The Book of Ruth portrays Ruth as a woman who shaped _____ and made radical choices that _____. Her decision to remain with Naomi has been referred to as the most "radical decision in all the memories of Israel", in that "one female has chosen another female in a world where _____."

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- (8) The strongest female image for God in the Hebrew Scriptures is that of _____.

Another feminine image for God that developed is that of "Sophia" or _____. This is the feminine side of God which can be known by _____ and which is to be _____.

- (9) Recent scholarship regarding the second creation story recorded in _____ shows how poorly this account has been translated and interpreted.

- (10) Women in Hebrew culture acted as creators and transmitters of stories, poems, and ballads. Two women whose songs are recorded in the Hebrew Scriptures and attributed to them are _____ and _____.

The book in the Hebrew Scriptures that may have been written by a woman or a group of women is called _____ or _____. This book is a series of love poems that describe _____.

- (11) In a one-paragraph essay explain how the Gospels demonstrate beyond a doubt that an important feature of Jesus' ministry was affirming the equality and full humanity of women.

- (12) Two remarkable features about Jesus having female disciples/students/followers are:

(a) Breaking with Jewish custom, these women left _____ and _____.

(b) According to Jewish custom, women were not permitted to _____ with a rabbi.

- (13) In his stories and sayings, Jesus often used _____ pairing to drive home the point that he was inviting both women and men to hear and respond to his words.

- (14) The fourth chapter of John records an incident in which Jesus spoke with a woman in public and sent her back to her village with the message that he was the Messiah. What makes the story even more remarkable is that this woman was a _____.

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- (15) Jesus' teaching that addressed life situations of particular concern to women include:
- (a) lack of livelihood for _____.
 - (b) oppression of _____.
 - (c) divorce prohibited for _____ as well as for _____.
 - (d) Adultery could be committed by _____ against _____, as well as the other way around.
- (16) The cultural belief that women could not be trusted as witnesses to the truth is flouted by the risen Jesus. The first witnesses to the resurrection are _____ and they are sent to _____.
- (17) The writings in the New Testament that can be ascribed to Paul without any question show his ambivalence about women. In a one-paragraph essay explain Paul's personal conflict about the role and status of women in the Christian community.
- (18) The words of Galatians 3:28 probably originally came from: _____.
- This affirmation was a reversal of the prayer that Jewish men were expected to pray daily thanking God that they were _____.
- (19) Paul's comments on marriage in 1 Corinthians 7 are remarkable considering his own background and the cultural context in which he was writing.
- (a) Marriage, as Paul describes it, involves a surprising degree of _____ between husband and wife.
 - (b) A new social alternative is opened up for women with the presentation of _____ as a valid way of living.
- (20) Paul's comments in 1 Corinthians 11 about appropriate attire for women who participate in public worship show that he clearly assumes that women can _____ and _____ in the congregation.

Paul's vision of liberation included women, but by insisting that they cover their heads in public worship, he shows that he recoils from the _____ that seemed to accompany the _____.

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(C) Her Story, Chapter 2, pages 23-41
"Women and the Early Churches"

- (1) The full membership of women in Christian communities is remarkable in light of the Jewish practice that _____.
- (2) Paul refers to several women who were his co-workers in the evangelization of the Hellenistic world. In Romans 16 he commends four women for having "labored hard" in the Lord, namely _____, _____, _____, and _____. Also in Romans 16 he pays tribute to _____ and to her husband _____ for their outstanding missionary work. In Philippians 4, Paul describes the two women _____ and _____ as having worked side by side with him.
- (3) The New Testament mentions three women who provided facilities for house churches, namely: _____, _____, and _____.
- (4) The communal life of the early Christians acquired organizational structure very quickly. Match these terms with the following descriptions:
- (a) apostle (b) elder or presbyter (c) bishop or overseer
- __ They were the earliest figures of authority.
- __ The president or leader of the council of elders, this person was particularly responsible for the sacraments and the pastoral care of the congregation.
- __ They exercised a variety of functions at the local congregational level, such as teaching, discipline, regulation of worship, and pastoral care.
- __ They appointed elders in the new congregations.
- (5) The New Testament is unclear about whether the above positions (#4) were ever held by women. There is some evidence, however, that women did. Match the following women with their description:
- (a) Junia (b) Phoebe (c) Atphia
- __ In Romans 16:1-2 she is referred to as a "diakonos" (deacon, official congregational leader) in the church in Cenchreae and as a "prostasis" (helper, patron, leader, president).
- __ In Romans 16:7 she is commended for her work as an apostle.
- __ In Philemon 1-2, she is addressed, along with two men, as one of the leaders of the house church in Colossae.

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- (6) The Deutero-Pauline passages that protest against the leadership of women in the early churches were probably written between the years _____. These passages do not describe the status of women in all the churches but instead try to _____.

MacHaffie agrees with scholars who distinguish these passages from the earlier genuine writings of Paul. These passages differ from Paul's writing in _____, _____, and _____.

These Deutero-Pauline passages include the following:

- (a) the obedience and submission of wife to her husband as God's _____.
- (b) a theological rationale for the subordination of female to male, namely that woman _____ and that she _____.
- (c) a prohibition of women _____, _____, or _____.

- (7) The reasons behind the curtailment of female leadership in the early Christian communities include:

- (a) The early churches throughout the Greco-Roman world inherited the institutional structure of _____, which meant government by _____, with _____ having no role.
- (b) By the end of the first century the churches had begin to realize that the end of the world was not coming as soon as they had anticipated and that to operate in the world they had to come to terms with _____ culture. This culture was often hostile to Christianity and was experiencing some turmoil itself with its patriarchal patterns being challenged by women's rights legislation. In order to draw less antagonistic attention upon themselves, the early Christians adopted _____.

- (8) The evidence is unclear whether women functioned as presbyters (elders) in the early churches and whether they officiated at baptism and Eucharist. The evidence that indicates that they did do so includes:

- (a) tombstones that refer to women as _____.
- (b) a fresco from a Roman catacomb that depicts a group of women _____.
- (c) the repeated emphasis in early Christian writings for three centuries that condemned the practice of women being involved in _____ and _____ ministries.

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- (9) The theological justification given for excluding women from teaching and sacramental ministries was a patriarchal interpretation of the Biblical tradition, both Hebrew Scriptures and Christian Scriptures.

Two other less-articulated factors in this exclusion were:

- (a) a fear that _____ would somehow pollute the worship and sacraments of the church.
- (b) a shift in the Christian understanding of ministry, with the initial understanding being that "ministry" included a variety of tasks and involved _____, and the later understanding that "ministry" involved the power of "superiors" over _____.
- (10) Despite their exclusion from teaching and sacramental functions, women did exercise other ministries in early Christianity, namely the three roles of _____, _____, and _____.
- (11) The evidence is unclear whether women served as deacons in earliest Christianity. Two references that indicate that women did serve as deacons are:
- (a) the reference in the New Testament epistle _____, which gives instructions for the appropriate behavior of deacons. The word "women" here has often been translated as "wives" but could mean women who are deacons.
- (b) the mention of the torture of two young Christian women who were called _____ in a letter by a certain Bithnian governor.
- (12) In subsequent centuries women deacons or "deaconesses" were appointed. For the most part the recipients of their ministry were _____.
- (13) The primary task of the order of "widows" was _____.
- (14) Two movements that deviated from what became mainstream, orthodox Christianity and which provided wide leadership opportunities for women were _____ and _____.

The teachings of both of these movements were denounced as "heretical" by those in the "orthodox" and "catholic" tradition. One probable reason for the exclusion and persecution of these two groups by orthodox Christianity is _____ that these groups gave to women.

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(15) Match one of these early female Christian writers with the descriptions below:

(a) Perpetua

(b) Proba

(c) Egeria

- A member of a well-to-do family, she became a Christian, was arrested during a time of persecution, and was eventually martyred.
- A wealthy woman who went on a pilgrimage of several years, she wrote a travel diary of it.
- The matron of a prominent and wealthy family, she studied classical culture and wrote.
- Her writing protests the oppression of women and outlines her convictions that God had liberated her from the law and from cultural expectations of being wife and mother, and that her loyalty to Christ enabled her to transcend her identity as a female or a citizen of a particular nation.
- Authoring the earliest known piece of Christian literature written by a woman, she wrote about her understanding of Christianity, her view of the society in which she lived, and her role among the other Christians with whom she was imprisoned.
- Her fifth century writing provides much information on early Christian worship and architecture and on the condition of Biblical sites in the fifth century.
- For some time her writing circulated in the early churches for purposes of instruction and inspiration.
- Rearranging lines from well-known Latin poets, she utilized the "cento" form of poetry to tell the Biblical story to a Roman audience.
- In her writing she depicts herself with both masculine and feminine characteristics and images, thereby presenting herself as a Christian who is freed from society's expectations of women and men.

(16) Attitudes toward women in the Christian tradition were greatly shaped by several Christian theological writers in the first six centuries. These writers, all men, are referred to as the "fathers of the church".

These early theologians attempted to explain the gospel in the thought patterns of the Greco-Roman world, which had a strong "dualistic" way of thinking.

In a one-paragraph essay on the next page, briefly explain this dualistic approach to reality and how it affected the way women were regarded.

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(16) (cont'd)

- (17) Some of the beliefs of the church "fathers" in regard to women were:
- (a) Women are responsible for _____ in the first place.
 - (b) Women are a continuing source of _____ since they seduce men away from _____ to a lower concern for _____.
 - (c) Since they are a danger to the spiritual well-being of the community, women are to be kept _____.
 - (d) Even though women are redeemed by baptism in Christ just as men are, and even though the gender of souls is irrelevant to God, this spiritual equality did not translate into equality in _____.

- (18) The church "fathers" tended to view sexual union as _____. They did not condemn marriage per se but warned against lust between husband and wife. Sexual intercourse was acceptable if the aim was _____ and it was not ruled by _____.

Preferable to marriage and certainly to sexual intercourse was the life of _____.

This non-marriage option gave Christians:

- (a) the freedom to be _____.
- (b) a "head start" on _____.

- (19) Under the Christianity of the church "fathers", virginity was the one channel in the Christian community through which women could acquire some measure of practical equality with men. This was accomplished by a woman obliterating _____, that is:
- (a) _____
 - (b) _____
 - (c) _____

- (20) Virgin women were allowed some measure of authority and freedom because they no longer represented _____ which could lure men _____.

